

THE ARMOURY A MAGAZINE OF WEAPONS

FOR
CHRISTIAN

PUT ON
THE WHOLE
ARMOUR OF
GOD THAT
YE MAY BE

ABLE TO
STAND
AGAINST
THE WILES OF
THE DEVIL.
EPH. VI. II.

WARFARE

CONTENTS

LAWS OF FOREIGN COUNTRIES IN REGARD TO MONASTIC INSTITUTIONS.

FIFTY YEARS IN THE CHURCH OF ROME. By Pastor Chiniquy.

THE BISHOP OF LINCOLN ON THE OATH OF HOMAGE.

PROTESTANT EDUCATIONAL INSTITUTE.—Distribution of Prizes to Classes in Bristol.

NOTES FROM ABROAD.—Belgium, Italy, France, Germany, America.

RELIGIOUS PROSPECTS IN BRAZIL.

DRAF AND DUMB IN IRELAND.

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THE ARMOURY.

Laws of Foreign Countries in regard to Monastic Institutions.

Further papers respecting the laws, ordinances, and regulations in foreign countries in regard to Monastic and Conventual Institutions have been laid before Parliament. The present return embraces Prussia, the Grand Duchy of Baden, Würtemberg, Bavaria, and Brazil. In Prussia these institutions are suppressed. In the Grand Duchy of Baden they are comparatively few, but still they have increased considerably during the past twenty years. No new establishments are now allowed, and the existing institutions cannot receive any new members without the express authorisation of the Home Office, and all are under the supervision of the State. The institutions at present existing may be dissolved by a resolution of the Council of Ministers. There was a law published on the 2nd April, 1872, forbidding members of religious orders not expressly admitted to act as public teachers, pastors, or as so-called missionaries. The Superiors alone decide as to the reception of aspirants whose age, as a rule, is between 18 and 26, and whose respectability, health, and mental and religious qualifications have been carefully inquired into. A list of the Sisters must be submitted both to the secular and spiritual authorities. No Sister can irrevocably relinquish her property in favour of the Order. Her dowry must not exceed £130, and is returned to her if she leaves the Order. No Sister is precluded from inheriting property which is administered for her. She may also otherwise freely dispose of her property. The property of the Order is rigidly controlled by the State Government. Should a Sister refuse to renew her vows, she may ask to be dismissed from the Order, and recover what is due to her of the money she has deposited. No foreign superior can exercise official authority over the congregation of the Sisters of Charity. The choice of Superiors is contingent on the approval of the sovereign. The Government is informed of the reception of every new member, and minors are not admitted without the consent of their parents. Roman Catholic commissaries may be appointed by the Sovereign, both over the mother house and its affiliated establishments.

Baden.—The Jesuits, by Imperial law of 4th July, 1872, were expelled. In the Grand Duchy this Order, with its kindred congregations of the Redemptorists, the Lazarists, and the Priests of the Sacred Heart of Jesus, have never been introduced.

Würtemberg.—Religious Orders and congregations may be introduced by a Bishop, only with the express permission of Government. This law applies to the founding of a new establishment of any Order already permitted. The vows of members are treated by the executive power as revocable. The permission of the Government may be withdrawn at any time. The Government is not allowed under any circumstances to admit the Jesuits or any Order allied to them without special authority conferred by a law.

Bavaria.—The special sanction of the King is required for Convents or foreign Orders. The introduction of the Jesuits has been refused. Convents cannot acquire real or personal property otherwise than with the consent of the Crown. Novices cannot have the religious habit before they reach their twentieth year, except those employed as teachers in conventual schools, who may be habited at eighteen. Vows for life in no case can be taken before the thirty-third year. The State possesses supervising power also over the election of Superioresses. The vows are taken before commissioners deputed for the purpose. The police authorities cannot be refused entrance into Convents.

Brazil.—The religious Orders can neither acquire nor hold landed property without license from the State. No Capuchin is allowed to detach himself from his mission or transfer himself to another place unless designated by the Government or the Bishop, with the sanction of the Government. No foreign Orders are allowed. It would seem that recently an effort was made to evade this law. Three young Brazilians were taken to Rome, and admitted as members of a Benedictine Monastery, with the view, as natives of Brazil, to introduce that Order at home; but this was strictly prohibited.

It is thus shown that in every civilised country these Monastic and Conventual Institutions are either carefully guarded by the State or suppressed entirely. The English Government would seem to ignore all such restrictions, and to permit the existence, in contravention of the laws of the country, both of Jesuits and other Monastic Orders. Their houses are multiplying, their inmates are increasing, and their wealth is also rapidly accumulating. How long will this state of things be allowed to exist? The Government may trifle with or postpone the question, but the people will insist on a speedy solution. It is the province of wise statesmen to anticipate the wishes of a large majority of the intelligent portion of the country, and to see that its laws are duly respected and obeyed. We rejoice to see from the Reports of the House of Commons that 951 petitions, signed by 181,569 persons, have been presented to Parliament during this session.

Fifty Years in the Church of Rome.

THE PRIEST OF ROME AND THE HOLY FATHERS; OR, HOW
I SWORE TO GIVE UP THE WORD OF GOD TO FOLLOW THE
WORD OF MEN.

BY PASTOR CHINQUY.

There are several imposing ceremonies at the ordination of a Priest: and I will never forget the joy I felt when the Roman Pontiff, presenting me the Bible, ordered me, with a solemn voice, to study and preach it. That order passed through my soul as rays of light and life. But, alas! those rays of light and life were soon to be followed, as a flash of lightning, in a stormy night, by the most sudden and distressing darkness!

When holding the sacred volume, I accepted with an unspeakable joy, the command of studying and preaching its saving truth, but I felt as if a thunderbolt had fallen upon me when I pronounced the awful oath which is required from every Priest: "*I will never interpret the Holy Scriptures except according to the unanimous consent of the Holy Fathers.*"

Many times with the other students in theology, I had discussed the nature of that strange oath: Still more often, in the silence of my

meditations, alone, in the presence of God, I had tried to fathom the bottomless abyss, which, it seemed to me, was dug under my feet by it; and, every time, my conscience had shrunk in terror from its consequences. But I was not the only one in the Seminary who contemplated with an anxious mind its evidently blasphemous nature.

About six months before our ordination, Stephen Baillargeon, one of my fellow theological students, had said, in my presence, to our Superior, the Rev. Mr. Raimbault: "Allow me to tell you that one of the things with which I cannot reconcile my conscience, is the solemn oath we will have to make, 'that we will never interpret the Scriptures except according to the *unanimous* consent of the Holy Fathers!' We have not given a single hour, yet, to the serious study of the Holy Fathers. I know many Priests, and not a single one of them has ever studied the Holy Fathers; they have not even got them in their libraries! We will probably walk in their footsteps. It may be that not a single volume of the Holy Fathers will ever fall into our hands! In the name of common sense, how can we swear that we will follow the sentiments of men of whom we know absolutely nothing, and about whom, it is more probable, we will never know anything, except by mere vague hearsay?"

Our Superior gave evident signs of weakness in his answer to that unexpected difficulty. But his embarrassment grew much greater when I said: "Baillargeon cannot contemplate that oath without anxiety, and he has given you some of his reasons—but he has not said the last word on that strange oath. If you will allow me, Mr. Superior, I will present you some more formidable objections. It is not so much on account of our ignorance of the doctrines of the Holy Fathers that I tremble, when I think that I will have 'to swear never to interpret the Scriptures, except according to their unanimous consent.' Would to God that I could say, with Baillargeon: 'I know nothing of the Holy Fathers; how can I swear that they will guide me in all my ways?' It is true that we know so little of them that it is supremely ridiculous, if it is not an insult to God and man, that we swear to take them for our guides. But my regret is that we know already too much of the Holy Fathers to be exempt from perjuring ourselves, when swearing that we will not interpret the Holy Scriptures, except according to their unanimous consent.

"Is it not a fact that the Holy Fathers' writings are so perfectly kept out of our sight, that it is absolutely impossible to read and study them? But even if we had access to them, have we sufficient time at our disposal to study them so perfectly that we could conscientiously swear that we will follow them? And if we don't study them, how can we be exempted from wilful perjury, the day that we will swear to follow them? How can we follow a thing we do not see, which we cannot hear, and about which we do not know more than the man in the moon? Our shameful ignorance of the Holy Fathers is a sufficient reason to make us fear at the approach of the solemn hour that we will swear to follow them: Yes! But we know enough of the Holy Fathers to chill the blood in our veins, when swearing that we will interpret the Holy Scriptures only according to their unanimous consent. Please, Mr. Superior, tell us what are the texts of Scripture on which the Holy Fathers are *unanimous*! You respect yourself too

much to try to answer a question which no honest man has answered, or will ever dare to answer. And if you, one of the most learned men of France, cannot put your finger on the texts of the Holy Bible, and say: 'The Holy Fathers are perfectly unanimous, of one mind, on these texts!' how can we, poor young Ecclesiastics of the humble College of Nicolet, say: 'The Holy Fathers are *unanimously* of the same mind on those texts?' But if we cannot distinguish to-day, and if we will never be able to distinguish, between the texts on which the Holy Fathers are unanimous and the ones on which they differ, how can we *dare* to swear, before God and men, that we will interpret *every text of the Scriptures* only according to the unanimous consent of those Holy Fathers?

"By that awful oath, will we not be absolutely bound to remain mute, as dead men, on every text on which Holy Fathers have differed, under the evident penalty of becoming perjured? Will not every text on which Holy Fathers have differed become as the dead carcass which the Israelites could not touch, except by defiling themselves? After that strange oath to interpret the Scripture *only* according to the *unanimous* consent of the Holy Fathers—will we not be absolutely deprived of the privilege of studying or preaching on a text on which they have differed?

"The consequences of that oath are *legions*; and every one of them seems to me the death of our ministry—the damnation of our souls! You have read the history of the Church as we have it here, written by Henrion, Berrault, Bell, Costel, and Fleury. Well, what is the prominent fact in those reliable histories of the Church? Is it not that the Church has constantly been filled with the noise of the contestations of Holy Fathers against Holy Fathers? Do we not find, on every page, that the Holy Fathers of one century very often differed from the Holy Fathers of another century in very important matters? Is it not a public and undeniable fact that the history of our Holy Church is almost nothing else but the history of the hard conflict, stern divisions, unflinching contradictions, and oppositions of Holy Fathers to Holy Fathers?

"Here is a big volume of manuscript written by me, containing only extracts of our best Church historians, filled only with the public contestations of Holy Fathers among themselves, on almost every subject of Christianity.

"There are Holy Fathers who say, with our best modern theologians, St. Thomas, Bellarmine, and St. Liguori, that we must kill heretics as we kill wild beasts; while many other Holy Fathers say that we must tolerate them! You all know the name of the Holy Father who sends to hell all the widows who marry a second time, while other Holy Fathers are of a different mind. Some of them, you know it well, had very different notions from ours about Purgatory. Is it necessary for me to give you the names of the Holy Fathers, in Africa and Asia, who refused to accept the Supreme jurisdiction we acknowledge in the Pope, over all Churches? Several Holy Fathers have denied the supreme authority of the Church of Rome: you know it; they have laughed at the excommunications of the Popes! Some, even, have gladly died, when excommunicated by the Pope, without doing anything to reconcile themselves with him! What do we find, in the six

volumes of letters we have still from St. Jerome, if not the undeniable fact that he filled the Church with the noise of his harsh denunciations of the Scriptural views of St. Augustin, on many important points? You have read those letters; well, have you not concluded that St. Jerome and St. Augustin agreed almost only on one thing, which was to disagree on every subject they treated?

"Has not St. Jerome knocked his head against almost all the Holy Fathers of his time? And has he not received hard knocks from almost all the Holy Fathers with whom he was acquainted? Is it not a public fact that St. Jerome and several other Holy Fathers have rejected the sacred books of the Maccabees, Judith, Tobias, just as the heretics of our time do reject them?

"And now, we are gravely asked, in the name of the God of Truth, to swear that we will interpret the Holy Scriptures only according to the unanimous consent of those Holy Fathers, who have been unanimous only in one thing, which was never to agree with each other, and, sometimes, not even with themselves.

"For it is a well-known fact, though it is a very deplorable one, for instance, that St. Augustin has not always kept to the same correct views on the text: 'Thou art Peter, and upon that rock I will build my Church.' After having had correct views on that fundamental truth, he gave it up, at the end of his life, to say, with the Protestants of our day, that 'upon that rock,' means only Christ, and not Peter. Now, how can I be bound, by a most terrible oath, to follow the views of men who have themselves been wavering and changing, when the word of God must stand as an unmoving rock to my heart? If you were to require from us such an oath, why did you put into our hands the histories of the Church, which have stuffed our memory with the undeniable facts of the endless, and sometimes such fierce, divisions of the Holy Fathers on almost every question which the Holy Scriptures have presented to our faith?

"Would to God that I could say, with Baillargeon, 'I know nothing of the Holy Fathers!' Then I could perhaps be at peace with my conscience, after I would have perjured myself, by promising to do a thing that I cannot do.

"I was lately told by the Revd. Mr. Leprohon, that it is absolutely necessary to go to the Holy Fathers, in order to understand the Scriptures! But I will respectfully repeat, to-day, what I then said, on that subject:—

"If I am too ignorant, or too stupid, to understand St. Mark, St. Luke, St. Paul, &c., how will I be smart and intelligent enough to understand Jerome, Augustin, Tertullian, &c.? And if St. Matthew, St. John, St. Peter have not got, from God, the grace of writing with a sufficient degree of light and clearness to be understood by men of good will, how is it that Justin, Clemens, Cyprian, &c., have received, from our God, a favour of lucidity and clearness which he denied to his Apostles and Evangelists? If I cannot rely upon my private judgment when studying, with the help of God, the Holy Scriptures, how can I rely on my private judgment when studying the Holy Fathers? You constantly tell me I cannot rely on my private judgment to understand and interpret the Holy Scriptures, but will you please tell me with what judgment and intelligence I will have to

interpret and understand the writings of the Holy Fathers if it be not with my own private judgment? Will I have to go and borrow the judgment and intelligence of some of my neighbours, in order to understand and interpret, for instance, the writings of Origen, or will I be allowed to go and hear what that Holy Father wants from me, with my own private intelligence? But again, if you are forced to confess that I have nothing else but my *private judgment and intelligence* to read and understand and follow the Holy Fathers, and that not only I can, but I must, rely on my own private judgment, without any fear, in that case, how is it that I will be lost, if I make use of that same *private and personal judgment*, when I am at the feet of Jesus, listening to his eternal and life-giving words—

“Nothing distresses me so much in our holy religion as that want of confidence in God, when we go to the feet of Jesus to hear or read his soul-saving words; and the abundance of self-confidence, when we go among sinful and fallible men, to know what they say.

“It is not to the Holy Scriptures that we are invited to go to know what the Lord saith:—it is to the Holy Fathers!!

“Would it be possible that, in our Holy Church, the Word of God would be ‘darkness, and the words of men’ ‘The Light!’

“This dogma, or article of our religion, by which we must go to the Holy Fathers in order to know what ‘The Lord saith,’ and not to the Holy Scriptures, is to my soul, what a handful of sand would be to my eyes—it makes me perfectly blind.

“When our venerable Bishop will place the Holy Scriptures in my hands, and command me to study and preach them, I will understand what he means, and he will know what he says. He will give me a most sublime work to perform: and, with the grace of God, I hope I will do it. But when he will order me to swear that I will *never* interpret the Holy Scriptures, except according to the unanimous consent of the Holy Fathers, is to swear to a thing as impossible and ridiculous as to take the moon with our hands. I say more than that, it is to swear that we will hardly study, or interpret a single chapter of the Bible *at all*. For it is probable that there are very few chapters of that Holy Book which have not been a cause of serious differences between some of the Holy Fathers.

“As the writings of the Holy Fathers fill at least 150 volumes in folio, it will not take us less than ten years of constant study to know on what question they are, or are not, unanimous! If, after that time given to this study, I find that they are *unanimous* on the question of orthodoxy which I must believe and preach, all will be right with me. I will walk, with a fearless heart, to the gates of eternity, with the certainty of following the true way of salvation. But if among 50 Holy Fathers, there are 49 on one side, and one only on the opposite side, in what awful state of distress I will be plunged? Will I not be then as the ship in a stormy night, after she has lost her compass, her masts, and her helms? If I were allowed to follow the majority, there would always be a plank of safety to rescue me from the impending wreck. But the Pope has inexorably tied us to the Unanimity. If my faith is not the faith of *Unanimity*, I am for ever damned. I am out of the Church!!

“What a frightful alternative is just before us! We must either perjure ourselves, by swearing to follow a Unanimity, which is a fable

in order to remain Roman Catholics, or we must plunge into the abyss of Impiety and Atheism, by refusing to swear that we will adhere to a Unanimity which never existed."

It was visible, at the end of that long and stormy conference, that the fears and anxieties of Baillargeon and mine were partaken of by every one of the students in theology. The boldness of our expression brought upon us a real storm. But our Superior did not dare to face or answer a single one of our arguments;—he was evidently embarrassed, and nothing could surpass his joy when the bell told him that the hour of the conference was over. He promised to answer us the next day; but the next day he did nothing but to throw dust into our eyes and abuse us to his heart's content. He began by forbidding me to read any more of the controversial books I had bought a few months before, among which was the celebrated Derry Discussion between seven Priests and seven Protestants. I had to give back the well-known discussion between "Pope and Maguire," and between "Gregg and the same Maguire." I had also to give up the numbers of the *Avenir* and other books of Lamennais, which I had got the liberty, as a privilege, to read. It was decided that my intelligence was not clear enough and that my faith was not sufficiently strong to read those books. I had nothing to do but to bow my head under the yoke, and obey, without a word of murmur. The darkest night was made around our understandings, and we had to believe that that awful darkness was the shining light of God!! We rejected the bright truth which had so nearly conquered our mind, in order to accept the most ridiculous sophisms as Gospel truths! We did the most degrading action which a man can do; we silenced the voice of our conscience and we consented to follow our Superiors like a stick in the hands of the traveller.

During the months which elapsed between that hard-fought, though lost, battle and the solemn hour of my Priestly ordination, I did all that I could to subdue and annihilate my thoughts on that subject. My hope was that I had completely succeeded. But, to my dismay, that reason suddenly awoke, as from a long sleep, when I had perjured myself, as every Priest has to do. A chill of horror and shame run through all my frame, in spite of myself. In the interior of my soul, a cry was heard from my wounded conscience: "You annihilate the word of God! you rebel against the Holy Ghost! You deny the Holy Scriptures, to follow the steps of sinful men! You reject the pure water of eternal life, to drink the waters of death."

In order to choke again the voice of my conscience, I did what my Church advised me to do; I cried to my wafer God and to the blessed Virgin Mary, that they might come to my help, and silence those voices which were troubling my peace, by shaking my faith.

With the utmost sincerity, on the day of my ordination I renewed the promise that I had so often made, and said, in the presence of God and his angels: "I promise that I will never believe anything except according to the teachings of my Holy Catholic and Apostolic Church of Rome."

And, on that pillow of folly, ignorance and fanaticism I laid my head to sleep the sleep of spiritual death, with the 200,000,000 of slaves whom the Pope sees at his feet.

And I slept that sleep, till the God of our salvation, in his great mercy, awaked me, by giving to my soul the Light, the Truth and the Life which are in Jesus Christ.

The Bishop of Lincoln on the Bishops' Oath of Homage.

Bishop Wordsworth has addressed the following letter to the Earl of Limerick :—

"MY DEAR LORD,—You do me the honour of asking my opinion on the meaning of a clause in the Oath of Homage, taken by the Bishops of the Church of England. Let me transcribe it from the oath taken by me in the Royal presence the day after my consecration to the See of Lincoln.

"I do acknowledge and confess to have and hold the Bishopric of Lincoln and the possessions of the same entirely, as well the spiritualities as the temporalities thereof, only of your Majesty and of the Imperial Crown of this your Majesty's realm."

"On examining that Oath of Homage, your lordship would perceive that it has a defensive and negative character against the aggressions and usurpations of the See of Rome. In order to understand its meaning, it must be remembered that the bishops of Rome assumed the right to dispose of all Episcopal Sees, as they do in Italy at this day ; and that the Roman Pontiff claims to be a source of all Episcopal authority and power. All Roman Catholic bishops are bishops by the grace of what they term 'the Apostolic See,' and, as you may have observed in the Roman Pontifical, no Roman Catholic bishop, if translated to an archbishopric, can even perform any purely Episcopal function—such as ordination or confirmation—before he has received the pallium from the Pope.

"In fact, in the Church of Rome the Apostolic order and jurisdiction of the Episcopate are swallowed up in the Papacy, and are practically annihilated by it.

"The Oath of Homage to the English Crown is a protest against those Papal pretensions. The Sovereigns of England are supreme governors, under Christ, of all persons, ecclesiastical and civil, in their dominions ; and it is their duty to protect the royalty of Christ from all unrighteous usurpations, and to defend their subjects against them. But, as our Thirty-seventh Article affirms, while the Sovereigns of England are bound to take care that spiritual persons, as well as secular, may do their appointed duties, they expressly disclaim all pretensions to discharge any spiritual functions in their own persons, and cannot, therefore, be rightly called sources of spiritual authority. But what, then, it may be asked, do we mean by saying that English bishops hold their bishoprics and possessions of the same, as well the spiritualities as the temporalities, from the Crown ?

"Certainly not that they derive their power of ordaining, or confirming, or of administering the Sacraments, or of preaching the Word of God from the Sovereign. No ; they receive that power from Christ, the Divine Head of the Church, and the King of Kings, and from Christ alone. This is clear from Holy Scripture, and from the teaching

of the Primitive Church, and from the ordinal and articles of the Church of England. The term 'spiritualities,' as used in the Oath of Homage, is borrowed from the canon law. In the middle ages, during the vacancy of an Episcopal See, a person was appointed who was called 'the guardian of the spiritualities' of the bishopric; and this functionary was sometimes nominated by a Papal legate, as may be seen in the case of the See of Lichfield in the thirteenth century (Bishop Gibson's Codex, p. 1, 326). This person was not a bishop, he was usually a member of the capitular body, or the dean and chapter in its corporate capacity, and sometimes only a lay canonist or civilian. He administered 'the spiritualities' in granting faculties, dispensations, licences, and institutions of clerks, but had no power of ordaining or confirming.

"During the vacancy of an Archbishopal See, the dean and chapter of his cathedral are 'guardians of the spiritualities.'

"Hence it is evident that the word 'spiritualities' may be used in a sense so as not to include functions which are purely episcopal, and such as are performed by bishops, not by virtue of any human authority, but by the institution of Christ. Such is the sense in which I believe it to be used in the Oath of Homage.—I am, my dear lord, very faithfully yours,

(Signed) C. LINCOLN.

"The Earl of Limerick.

"P.S.—It order to substantiate my assertion, that the oath has a defensive and negative character, and is to be construed accordingly, I beg to subjoin the following paragraphs from it which are also its preamble:—"I do verily testify and declare that your Majesty is the only supreme governor of this your Majesty's realm, and of all other your Majesty's dominions and countries, as well in spiritual or ecclesiastical things or causes as temporal, and that no foreign prince, prelate, state, or potentate hath, or ought to have, any jurisdiction, power, superiority, pre-eminence, or authority, ecclesiastical, or temporal, within this realm, or any other of your Majesty's dominions; and, therefore, I do utterly renounce and forsake all foreign jurisdictions, powers, superiorities, and authorities."

The Protestant Educational Institute.

PRIZE DISTRIBUTIONS IN BRISTOL.

I.—THE BRISTOL STUDENTS' PROTESTANT CLASSES.

These classes, viz., one for young gentlemen, held at Mr. Nunn's Commercial College, King Square; and one for young ladies, held at Miss Gould's and Miss Barns' Educational Establishment, Marlborough House, Kingsdown, were conducted by Mr. Todd, the examiner for the Protestant Educational Institute during the last spring. At the examination held in April there were in the young gentlemen's class 49 competitors, and in the young ladies' class 29 competitors.

The distribution of prizes took place in the Assembly Room of the Grand Hotel, on Thursday evening, June 3rd, on which occasion Mr. Nunn made his half-yearly distribution of prizes to his students. The room, large as it is, was insufficient to accommodate the numbers of

persons who attended. Many were obliged to stand, and others were not able to get in at all. The chair, in the absence, through illness, of Dr. Robertson, was taken by Mr. Nunn. The proceedings were much enlivened by a musical concert, performed by the students' singing class.

Mr. Todd, who was received with great applause, addressed the meeting on the differences between Protestant Christianity on the one hand, and Romish and Ritualistic heresies and superstitions on the other hand. He showed that Protestantism was not a mere negation, as some alleged—that it was a bearing witness *for* the truth, as well as a protest *against* error—that it takes the Bible as its sufficient and only Rule of Faith; that it maintains for every human being the divine right of private judgment on God's word; that it sets forth salvation through Christ alone; justification through faith only; the all-sufficiency of Christ's sacrifice for the sins of the world; that Christ is the only priest and mediator through whom we can approach our Heavenly Father; and that, therefore, Protestantism opposes Popery, as to its false doctrines, its unscriptural practices, its superstitious rights, and its tyrannical usurpations. That, as affecting our temporal interests, Protestantism has freed us from priestcraft and from Papal tyranny. It has secured our civil and religious liberty, and made England the greatest nation in the world. He then argued that it was our duty to maintain Protestantism by every lawful means in our power. One important means was to educate the young in the principles and history of the Reformation. Mr. Todd then showed how this was done by the Protestant Educational Institute. Since its establishment in England it had given sound Protestant instructions to upwards of 30,000 students. Having explained the nature of the general work of the Institute, he referred especially to the Bristol Students' Protestant Classes. This was the fourth occasion on which Mr. Nunn's students received the prizes of the Institute, and the third time by the students of Miss Gould and Miss Barns. The able assistance rendered by Mr. Nunn, Jun., and Miss Gould in preparing the candidates for the examination was made manifest by the superior merit of the answers, the result being that he was obliged to recommend a larger number of prizes to be given than at any previous competition. Mr. Todd concluded by saying that, in order to extend the students' classes and promote other kindred objects, at least £1,000 was required, and he hoped that some wealthy friend of the Protestant cause would contribute that sum. (Loud and long-continued applause.)

The prizes distributed were as follows:—

YOUNG GENTLEMEN.—SENIOR DIVISION.—1st prize, Albert J. Wilkins, "Lives of the British Reformers," 12 vols.; 2nd prize, Charles Curtis, "Romanism as it Rules in Ireland," by Rev. R. J. McGhee and Rev. Mortimer, of Sullivan, "Laws of the Papacy," by Rev. R. J. McGhee, and "Paley's Evidences, &c.;" 3rd prize, John E. Wilshire, "McGhee's Works," and "Paley;" 4th prize, W. H. Sherwood, "McGhee's Works;" 5th prize, John Alexander, "Ultramontaniam," by Rev. Dr. Badenoch; 6th prize, Frank Davis, "Ultramontaniam;" 7th prize, F. W. Cross, "Ultramontaniam;" 8th prize, Alfred Davis, "Ultramontaniam;" 9th prize, A. E. Biggs, "Ultramontaniam;" 10th prize, J. W. Godfrey, "Paley."

JUNIOR DIVISION.—1st prize, Charles Dawe, "McGhee's Works;" 2nd prize, Frank Arney, McGhee's "Romanism as it Rules in Ireland,"

2 vols. ; 3rd prize, John Watts, McGhee's "Romanism as it Rules in Ireland;" 4th prize, James Poole, "Ultramontaniam;" 5th prize, R. L. Collings, "Ultramontaniam;" 6th prize, A. J. Lobbett, "Ultramontaniam;" 7th prize, Owen Evan, "Mick Tracy;" 8th prize, George Trebble, "Mick Tracy;" 9th prize, Wm. T. Hollyman, "Mick Tracy;" 10th prize, Fredk. Sheppard, "Mick Tracy;" 11th prize, Wm. Cox, "Abridgment of History of Reformation;" 12th prize, Charles J. Mills; 13th prize, David Williams; 14th prize, Wm. H. House, to each same as 11th prize.

YOUNG LADIES—SENIOR DIVISION.—1st prize, Annie Woolnough, "Lives of the British Reformers," 12 vols.; 2nd prize, Marian Butland, McGhee's Works, 3 vols., and "Paley;" 3rd prize, Kate Frost, McGhee's Works; 4th prize, Gertie Triggs, McGhee's Works; 5th prize, Bessie Woolnough, "Ultramontaniam;" 6th prize, Pollie Newman, "Ultramontaniam;" 7th prize, Florence Dunn, "Ultramontaniam;" 8th prize, Kate Webb, "Paley."

JUNIOR DIVISION.—1st prize, Kate Collins, "McGhee's Works;" 2nd prize, E. Thomas, McGhee's "Romanism as it Rules in Ireland;" 3rd prize, A. Peterson, "Ultramontaniam;" 4th prize, L. Peterson, "Mick Tracy;" 5th prize, B. Harris, "Mick Tracy;" 6th prize, F. Dix, "Mick Tracy;" 7th prize, E. Gough, "Jephtha."

It is right to say that the expense and trouble connected with getting up this meeting were borne by Mr. Nunn.

II.—CLASS OF THE BRISTOL WORKING MEN'S PROTESTANT LEAGUE.

DISTRIBUTION OF PRIZES to the Class in connection with the Bristol Working Men's Protestant League, conducted by Mr. Todd, in 1874.—In this class, an oral examination was held at the end of the course of lectures, and the prizes gained were distributed by Mr. Todd at the great meeting at which the prizes were given to the students' classes at the Grand Hotel:—1st prize, Lawrence Clarke, Missionary to Roman Catholics, "Elliott's Delineation of Romanism," McGhee's Works, 3 vols., "Ultramontaniam," and "Paley;" 2nd prize, Thomas Brown, Scripture Reader, "Elliott," "D'Aubigny's History of Reformation," "Barrow on Pope's Supremacy," and "Paley;" 3rd prize, Fredk. Little, McGhee's Works; 4th prize, H. Gay, "Paley."

III.—ST. MATTHEW'S, MOORFIELDS, PROTESTANT CLASS.

DISTRIBUTION OF PRIZES.—A Protestant class, in connection with the St. Matthew's (Moorfield's) branch of the Bristol Protestant League, was conducted by Rev. E. Griffith, and on the evening of June 7th a tea meeting, which was well attended, was held at St. Matthew's National School, for the purpose of distributing the prizes. The room was tastefully decorated. Amongst the various appropriate mottos, "No Popery" was conspicuous. Amongst those present were Rev. E. Griffith, Rev. Canon Cooper, Rev. N. Heywood, and Mr. James Todd, the Examiner for the Protestant Educational Institute. After tea the chair was taken by the Rev. E. Griffith, and prayer having been offered by the Rev. Canon Cooper, the Chairman briefly addressed the meeting, and then called upon Mr. Todd to pronounce his award and distribute the prizes granted by the Protestant Educational Institute. Mr. Todd distributed the prizes as follows:—1st prize, S. A. Griffiths, "The Lives of the British Reformers," 12 vols.; 2nd prize, Sarah A. C.

Hand, McGhee's Works, 3 vols., "Paley," and "Ultramontainism"; 3rd prize, Joseph C. Hand, McGhee's Works, and "Paley"; 4th prize, Henry Gay, McGhee's Works.

Mr. Todd then addressed the meeting on the "Political Aspect of Popery." Addresses were also delivered by Rev. Canon Cooper and Rev. N. Heywood. A vote of thanks was moved and carried to Mr. Todd, and a determination expressed that the Protestant Class which had been so successfully begun would be energetically continued.

BRISTOL PROTESTANT LEAGUE.

On Tuesday evening the annual meeting of the Bristol Protestant League was held at the school-room, St. James's, Barton. There was a large attendance, the proceedings being commenced with tea, which was provided by Mr. Hitchcock, Old Market. The public meeting afterwards was presided over by Mr. J. Inskip, who was supported on the platform by the Revs. T. Graham, T. C. Price, E. Griffiths, S. A. Walker, A. Braithwait, D. E. M. Simmonds, C. W. Hickson, Colonel Newbolt, Colonel Savile, Major Giberne, Mr. C. Nash, Mr. James Todd (examiner of the Protestant Educational Institute, London), and other gentlemen, and several ladies. The proceedings were opened with prayer by the Rev. T. Graham.

The Secretary (Mr. G. J. Byrnell) read the annual report, which showed that active and continuous efforts had been made during the past year to further the object for which the League was formed, viz., the promotion of Protestantism. Meetings had been held and lectures on Ultramontanism delivered with the same object in view, and these had been well attended. At the close of the session thirteen persons met for examination on the subject of the lectures. The income for the past year had been £36, and the expenditure £44.

The Chairman, in the course of a brief address, remarked that theirs was not a very ambitious society, and did not pretend to receive or expend a very large sum of money. It was engaged in a very simple and yet a very important work. The question had been asked them—What were they proposing to do in forming such a society as a Protestant League? Their object in combining together was to foster and quicken up Protestant action; and he felt it was not a small matter for men who had hard work to do in the world to have devoted themselves to this work as they had done. During the past twelve months 7,000 publications had been distributed, and from these figures they would at once see that there must have been hands busily engaged in the work of distribution; and when they looked at the small expense involved, it was apparent that those hands had been carrying on the work simply from their love of it. Protestantism greatly needed support in the present day, and the society's operations were such as tended most effectually to strengthen and extend it.

Colonel Savile, in a brief but earnest address on the value of Protestantism, remarked upon the great spread of Ritualism, and said it was Protestantism which had made the power of their greatest nations, whilst the reverse of greatness was the condition of those countries where Romanism was the dominant religion. He asked them to look round the world and see if this was not a fact. They would find that those nations which were under the influence of

Popery had been sinking, whilst those which were under the influence of Protestantism had been exalted by God, and flourished and became great.

Mr. James Todd next delivered an address upon Romanism and Protestantism. He pointed out that the Romanism of to-day was the same as that of 500 years ago. Protestantism must, he said, be defended against Romanism, Ritualism, and Infidelity; but, in order that they might be successful in this defence, they must come into the field with clean hands and labour hard to sweep Ritualism out of the Church of England. (Applause.) Mr. Todd then proceeded to distribute the prizes (which consisted of books) to the successful competitors in the recent examination on the course of lectures delivered upon "Ultramontanism." Those who received prizes were as follows:—First prize, S. A. Griffiths, 258 marks; second prize, Thomas Brown, 180 marks; third prize, William Hunt, 125 marks; fourth prize, Thomas Richards, 120 marks; fifth prize, Miss Langworthy, 110 marks; sixth prize, Henry Thomas Spendlow, 107 marks.

The Rev. T. C. Price delivered a brief address, in the course of which he remarked that three of the prizes given that night were gained by Bristol Scripture readers, who were in the habit in their visits to impart to persons the information with respect to Romanism which they had gained at the Protestant classes. Other addresses were afterwards delivered by Major Giberne, the Rev. S. A. Walker, and Mr. C. Nash.

A vote of thanks to the chairman was proposed by Mr. C. Nash, and seconded by Rev. E. Griffiths, and carried, and also to Mr. Todd and the secretary.

Notes from Abroad.

BELGIUM.

It is well known that the Ultramontanes have been turning their religious processions and pilgrimages into political gatherings, which have roused the feelings of those who are opposed to them. This is the real cause of the recent disturbances in Belgium. Proclamations have been issued to the local authorities to keep the peace, but there is little chance that this will be secured unless the cause of the excitement be removed; that is to say, that no religious act of one section of the community, which is abhorrent to another, should be permitted in the public streets. Such acts ought to be confined to the respective places of worship.

ITALY.

A law has been passed to the effect that priests and divinity students shall be included in any conscription that may be made. This law met with much opposition by the clerical party.

The Irish Roman Catholic establishments in Rome have received intimation from the Government that the period of two years for converting their real estate into the funds will expire on the 25th of June.

FRANCE.

An important educational bill has been engaging the attention of the French Assembly. The contention is, whether the State shall control, as heretofore, University education, and the granting of

degrees, or whether the Roman Catholic Church may also be allowed to have sole control over those educational establishments which they may institute, and may have also the power of granting University degrees, irrespective of any inquiry or supervision on the part of the State. This is precisely what they want in Ireland. Should the clerical party succeed, the following will be the effect, as noted by the *Tablet* of 12th June :—"The right now secured—referring to M. Chesnelong's amendment, which had been carried by a large majority—to the (Roman) Catholic Hierarchy of establishing (Roman) Catholic Colleges for the respective Dioceses will be the source of the greatest benefits. The liberty of education"—that is, solely controlled by the priests—"in the primary schools, with liberty of education in the secondary institutions, and finally, with liberty of education in the colleges of higher studies, it remains that (Roman) Catholic Universities should have the right of granting degrees on equal terms with the Universities patronised by the State and by the non-Catholic public." If such a measure become law in France, the Romish priests will use the weapons of their Church to compel parents to send their children to their own schools and colleges. France will thus be in a worse condition than before ; and, in the course of the next generation, her sons and daughters will be carefully instructed in Ultramontanism.

GERMANY.

Monastic and Conventual Institutions have been suppressed. It is announced by an English Roman Catholic organ, that the nuns are coming to England. By another Prussian law, parishes and temporalities may now be held by Old Catholic congregations, and State grants withdrawn from Bishops and Priests who will not swear fealty to the Government.

AMERICA.

The question of public education is being keenly discussed by the Roman Catholic party. They have, as in England, supported the secular party, to expel scriptural education from the common schools. They now advocate, on the plea of "rights of conscience," that they shall be free to give what they consider religious instruction, and they call upon Protestants to assist them to get quit of "this grievance," which, they assert, "oppresses our liberty of conscience, and allow us to provide for the (Roman) Catholics in our public institutions the only safeguard to keep them good citizens, the exercise of their (Roman) Catholic faith."

Religious Prospects in Brazil.

"I am deeply impressed with the idea that God is preparing this whole country, in a remarkable manner, for the reception of the Gospel. A variety of circumstances seem to conspire to bring this about. A great moral and religious reformation—if we can judge from the signs of the times—is at hand. Romanism has had the field entirely to herself for three centuries ; but, by the common verdict of this present generation, has been pronounced utterly wanting ; not only has it failed to improve, to purify, and elevate society, but it has plunged society into the very depths of ignorance and degradation. The great mass of the people, especially the more intelligent classes,

not only admit the fact, but they are ready to cast from them a religion that only blinds and corrupts. The priesthood are everywhere denounced as the most ignorant and corrupt of mankind, and they have not even the self-respect to vindicate themselves. They are sometimes publicly flagellated in the streets for their immoral conduct, when no sympathy whatever is expressed in their behalf. The Bishops, of Para and Pernambuco have recently been sentenced to four years imprisonment in Rio Janeiro, and they are undergoing the penalty without any manifest disapproval on the part of the people. Since I have been in the country an imperial edict has been issued expelling the Jesuits, a considerable number of whom have already been deported. The newspapers expose the villanies and immoralities of the Padres with unrelenting severity, and hundreds and thousands of families, while professing to be good Roman Catholics, never go to the Confessional, nor attend any of their religious services. Within a few days past, a young man in the city of Campinas, who has recently lost his father, published a card in one of the daily papers, forbidding that Mass should be said for his father, stating that neither he nor his father had faith in the Catholic Church. The same young man is not only a diligent reader of the Scriptures, but he is a regular attendant at the preaching of our brethren. All the convents and monasteries in the country have been confiscated by the Government, and, with a few exceptions, they have already passed out of the hands of the Romish party. The question of the dissolution of Church and State will be agitated in the next Parliament; and if the Act is not then passed, it will be in the course of two or three years, and this will knock the last props from the already tottering superstructure. Many thousand copies of the sacred Scriptures have been disseminated among the people, and there is much reason to believe that they are extensively read. Constantly persons are coming to the different missionary stations to be instructed more fully in relation to the difference between the religion of the Bible and the Roman Catholic Church. I have seen many persons of this class myself since I have been in this country, and I am painfully impressed with the fact that the number of labourers in the field is utterly insufficient for the demands of the occasion."—*Dr. Wilson, in Letter to the "Missionary," Christian Statesman.*

Deaf and Dumb in Ireland.

On the 2nd April, 1871, there were 5,554, or 1.03 per 1,000 of the population Deaf and Dumb, 4,281 of them, or .79 per 1,000 of the population, being members of the Roman Catholic Church, and 1,273, or .24 per 1,000, belonging to Protestant denominations. The ratios per 1,000 of the religious denominations were 1.03 for the Roman Catholic, and 1.00 for the Protestant, or one in 968, and one in 996 respectively. The ratios per 1,000 of the afflicted were 770.80 and 229.20 respectively for Roman Catholics and Protestants; of these 331, or 59.60 were undergoing instruction in Roman Catholic Institutions, and 147, or 26.47 per 1,000, in Protestant. The ratios per 1,000

of each persuasion afflicted undergoing instruction were 77.32 in Roman Catholic, and 115.47 in Protestant Establishments, or 1 in 13 of the former, and 1 in 9 in the latter. The uneducated Deaf and Dumb between the ages of 5 and 15 were 712, or .13 per 1,000 of inhabitants, and 128.19 per 1,000 of afflicted; 549 Roman Catholics with accommodation in addition to the above for 218, and 163 Protestants, with a like accommodation for 44. The Poor Law Guardians give assistance to 288 of the cases undergoing instruction, and there are 22 uneducated children in the workhouses.

In comparing the above Statistics care should be taken to bear in mind that as regards the Deaf and Dumb the Roman Catholic Church has an advantage which the Protestants do not possess, in the interdiction of the intermarriage of relatives, as consanguinity of the parents and hereditary predisposition, which springs from it, are the principal causes of congenital muteism, so that if out of the 201 cases traced to consanguinity of parents, and 253 to hereditary predisposition, the Roman Catholic, guarded by Papal enactments and exactions, be estimated at 10 for the former and 53 for the latter, and the number of congenital mutes 3,606 or 2,779 Roman Catholics and 827 Protestants, reduced in the case of the Roman Catholics by 63, and Protestants by 391, we get 2,716 and 436 as the comparable numbers of congenital muteism among those denominations respectively, and being in the ratio per 1,000 of population of .50 and .08, of .66 and .34 per 1,000 of Roman Catholics and Protestants respectively, per 1,000 of afflicted of 489.02 and 78.50, and per 1,000 of cases of each denomination afflicted 634.43 and 342.50. The Commissioners conclude their report with a recommendation that the Guardians be compelled to send the Deaf and Dumb children, inmates of their respective workhouses, to some existing Institution, under the Poor Law Act, 6 and 7 Vic., cap. 92, sec. 14, or that some State provision be made for their education, either by suitable special schools in connection with the National Board, or by granting aid to those already in existence.

GLEBE LOANS (IRELAND) ACT.

AMOUNT OF PUBLIC LOANS UNDER THIS ACT FOR GLEBES IN IRELAND UP TO JULY, 1874.

	Number of Applications.	Number of Applications Granted.	Number of Successful Applicants.	Amount Applied for.	Amount Granted.	Average Amount granted to each Successful Applicant.
				£ s. d.	£ s. d.	£ s. d.
Church of Ireland ...	49	38	32	30,228 8 6	18,672 0 0	583 10 0
Presbyterians	94	62	53	29,255 11 1	17,918 0 0	338 1 6
Baptists	4	1	1	712 13 4	260 0 0	260 0 0
Wesleyans	2	2	2	1,050 0 0	1,050 0 0	525 0 0
Roman Catholics.....	116	65	54	56,744 15 11	29,347 13 4	543 9 6
TOTAL	278	168	142	117,991 8 10	67,247 13 4	478 11 6

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